Srimathe Ramanujaya namah
Srimathe Nigamantha MahaDesikaya namah:

Tenner on Total Surrender
(Swami Desikan's Nyaasa Dasakam)

SrimAn VenkatanAthArya: kavithArkika kesarI |
VedAnthAchAryavaryO mE samnidhaattAm sadhA hrudhi ||

(1) Total surrender - method of performance

அஹம், மத்3 ரக்ஷண ப4ர:, மத்3 ரக்ஷண ப2லம் தத2ா |
ந மம, ஸ்ரீபதே: ஏவ இதி, ஆத்மாநம் நிக்ஷிபேத், பு3த4: ||

aham madhrakshaNabharO madhrakshaNa palam tathA |
na mama SripathErevEthyAthmAnam nikshipEth bhudha:

**Mine not, this soul dubbed as I * so dedicate to You, the Owner *
Relinquish the responsibility too * of protection to real Governor *
Effect on the results of existence * if any, belongs to true Holder *
Wisely thus to srimun Narayana * surrender to go higher sooner**

When a disciple learns all the intricacies of from guru (Aacharya) Thathvam, principle realties and Hitham, means, Purushaartham, the final objective and contemplates and practices them in real life, then only he becomes wise. He performs a total surrender through the blessings of guru, to Lord Srimun Narayana for only one purpose, go higher (Moksham). He performs the surrender without any shred of doubt. Three types of dedication are mentioned here -- SvarUpam , RakshaNa bharam and RakshaNa palam.

2) Required five limbs for surrender

ந்யஸ்யாம் அகிஞ்சந: ஸ்ரீமந் அநுகூல: அந்ய வர்ஜித: |
விஶ்வாஸ ப்ரார்த2நா பூர்வம் ஆத்ம ரக்ஷா ப4ரம் த்வயி ||

nyasyAmakinchana: Sriman anukUlOanyavarjitha: |
viswasa prArthanApUrvam AthmarakshAbharam thvayi ||

**Determined to do things that delights You * and desist the rest *
Fixed a firm faith on You * pray for Your protection from my chest *
Lament on the lack of ability or eligibility * and so very depressed *
Surrender to You Srimun Narayana * I, with this fervent request.**

1. Determined to delight You -- I have made up my mind to perform only those things that pleases you (Anukulya sankalpam)
2. Desist the rest -- I will refrain from others (Prathikulya varjanam).
3. Fix a firm faith -- My faith in you is unshakeable (Mahaviswaasam).
4. Pray for Your protection -- I pray for your protection (Goptrutva varnanam)
5. Lack of qualifications or abilities -- I am not qualified for any other means (Kaarpanyam)

So, I perform total surrender with the above five parts and with a steady mind.

(3) Self sacrifice

SwAmI svasEsham svavasam svabharathvEna nirbharam |
svadhattha svadhiyA svArtham svasmin nyasyathi mAm svayam ||

**You, my Lord, Your servant I am * and You possess me *
You imparted divine intellect about You * When on my knee *
My burden is taken by You for Your benefit * I am load free *
You dedicate to Yourself * I am nothing, just making a plea ***

There are nine You (Sva) mentioned here.
1. You, my Lord -- (Swami)
2. Your servant – (Sva seham)
3. You own me – (Sva vasam)
4. You impart the intellect (sva datta)
5. Intellect about You (sva dhiya)
6. You took the burden (sva bharatvena)
7. Benefits for You (Svaartham)
8. You dedicate (Svayam)
9. Dedicate To Yourself (svasmin)

Three parts of sacrifice (saatvika thyaagam) mentioned here.

1. I am nothing, making a plea – Action Sacrifice (karthruthva thyaagam) Lord does all the actions through us. We are just puppets.
2. You dedicate to Yourself – Action Sacrifice (mamathaa thyaagam). Any action we do is not by us. We are not independent. All actions are induced, acted and benefited by the Lord.
3. For Your benefits – Benefit Sacrifice (Pala thyaagam). Any action we do, the benefit goes back to the Lord and we have no part in it.

(4) Request to accept the surrenderer

Sriman abheeshta Varada tvAmasmi saraNam gatha: |
yEdhaddEhAvasAnE mAm tvadh paadham prApaya svayam ||

**Srimun Narayana * granter of all the wishes *
Surrender to You, I * only with my pledges ***

**When life in this body ends * sure of my feat *
Please, take me then * into Your Lotus feet***

Lord Srimun Narayana grants all the wishes of His devotees. A surrendered (Prapannan) performs surrender (Saranagathi) with all the pledges (Parapatti angam) as mentioned above. He is confident about his surrender. He is requesting that when his body finally gives up, taking Him into Lord's lotus feet to serve Them eternally.

(5) Pray for good thoughts

tvacchsEshathvE sthiradhiyam tvath prApthyEka prayOjanam |
nishiddha kAmyarahitham kuru mAm nithya kinkaram ||

**Bless me not to engage in actions * that are cheap and barred *
Guide me with resolute mind * to be Your loyal servant, my Lord *
Plant me the thought of attaining You * without any other need *
Grant me rewards of performing * endless service to You, I plead**

Surrendered prays to Lord Srimun Narayana to guide him through his life so that he won't be indulging in actions which counter holy scripts (Saasthrams) and are related to low desires. He is praying the Lord to give him a firm mind so that he would be His loyal servant. He requests the Lord to give him the mind so that he can set the goal of his life as reaching the God and not interested in other needs. Finally, he is pleading to offer him the service at His lotus feet.

(6) Plead for Service

dEvi bhUshaNa hEthyAdhi jushtasya bhagavamsthava |
nithyam niraparAdhEshu kaimkaryEshu niyunkshva mAm ||

**Bow to You in love * eagerly embellishes You *
Your divine consorts * ornaments and weapons *
I long for You to command * to conduct whatever *
Impeccable service * that pleases You for ever**

Lord is associated with His divine consorts (Sri, Bhu, and Neela Devis) and divine ornaments and divine weapons. Surrendered prays to that Lord, that he is longing to serve Him for ever, without any blemishes.

(7) Relinquishing ownership

mAm madheeyam cha nikilam chEthanAchEthanAthmakam |
svakaimkaryOpakaraNam Varadha sveekuru svayam ||

**Lord Varada, take me * and things belongs to me *
Sorted under two groups * called souls and matter ***

**Accept as a mere tool * since they are Yours already *
Grant the service at your feet * pleasant and steady**

Surrendered dedicates everything he owns – himself, and other things under the categories called souls/sentient (chit) and matter/non sentient (achit) [like wife, children, house, wealth etc.]. He knows Lord is the true owner of entire things in the universe and He already owns the things he is mentioning now. But he is requesting Him to treat them as a tiny justifiable tool (Vyaajam) to grant Him the great pleasure of performing steady service under His lotus feet.

(8) Request to forgive the sins

vadEka rakshyasya mama tvamEva KaruNAkara |
na pravarthaya pApAni pravrutthAni nivarthaya ||

**Entrusted my protection * You are now my defender *
Lord, with the ocean of mercy * and grand splendor *
Kindly please ensure that * I do not sin any more *
And pardon those * that has been already done**

The surrendered (prapannan) entrusts the protection responsibility to the Lord. God now becomes his defender from all types of evil. Lord with the ocean of sympathy and kindness, has been requested to make sure that the surrendered does not sin any more. Also any past sins needs to be pardoned.

(9) Request to bear with inadequacies

akruthyAnAm cha karaNam kruthyAnAm varjanam cha mE |
kshamasva nikhilam dEva PraNathArthihara prabhO ||

**You averts the agony, Almighty * from Your devotees *
Pardon my sins * when not adhering to the holy scripts *
For acting on the forbidden * and omitting the required *
Only your grace can rescue * from these perfidious acts**

Surrendered prays to the Lord. Almighty, You remove all the distress from Your devotees. I continue to commit two types of sins -- Performing deeds that are excluded in the holy scripts (saastrams) and neglecting those that are prescribed by scripts. Your sympathy (dhaya) is the only one that can rescue from this faithless, treacherous act.

(10) Concluding thoughts

SrimAn niyatha panchAngam madhrakshaNa bharArpaNam |
acheekarath svayam svasmin athOhamiha nirbhara : ||

**Blessed by Lord Srimun Narayana, * this dedication *
Called surrender of responsibility * of my protection *
With inevitable five parts * has been done at Your feet *
By You and for You * and now I am totally burden free**

With the blessings of Lord Srimun Narayana, the surrendered (prapannan) does the total surrender (prapatti). This dedication is called surrendering the responsibility of protecting oneself (Bharanyaasam) is done with five unavoidable parts, as mentioned in earlier stanzas. The whole process is done under Lord's feet, by the Lord, for His own pleasure. Thus the surrendered is removed from any worries of defending himself and is completely free.

kavithArkika simhAya kalyANa guNasAlinE |
SrimathE VenkatEsAya vEdhAntha guravE nama: ||

Srimathe Ramanujaya namah

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INTRODUCTION

SaraNAgathi is probably the most enchanting topic for Swami Deiska in fact for most of our AchAryAs.

(1) Total surrender - method of performance

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(aham, mad rakshaNa bharah, mad rakshaNa phalam tathA,
na mama, SrIpatereva iti, AtmAnam nikshipet, budhah).

Mine not, this soul dubbed as I * so dedicate to You, the Owner *
Relinquish the responsibility too * of protection to real Governor *
Effect on the results of existence * if any, belongs to true Holder *
Wisely thus to srimun Narayana * surrender to go higher sooner

When a disciple learns all the intricacies of from guru (Aacharya)
Thathvam, principle realties and
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and contemplates and practices them in real life, then only he becomes wise.

He performs a total surrender through the blessings of guru, to Lord Srimun Narayana for only one purpose, go higher (Moksham). He perofrms the surrender without any shred of doubt.

Three types of dedication are mentioned here -- SvarUpam , RakshaNa bharam and RakshaNa palam.

We will cover in detail each one of them.

1. **Atma samarppaNam or svarUpa samarppaNam**, that is surrendering once's soul to the Lord.
    a. The person surrendering himself to the Lord understands that he is not independent.
    b. He is merely a servant and slave to the Lord.
    c. He understands what is his svarUpa, that is his nature.
        i. The body he has is going to die and will be buried or cremated.
        ii. The soul inside, he does not own it. Only the Lord supports, control and owns it
        iii. So, when he calls Me or I, what does he refer to?

In essence, he is hiding the stolen product. The product is owned by the Lord. When he does the surrender, he gives back the stolen product to the original owner.

So, whatever you call "I, I, me and me" it actually refers to the athma/soul.

2. **Bhara samarppaNam** the responsibility of protecting oneslef hereafterwards

3. **Pala samarppanam** the results of all efforts that arises from the protection of me also belongs to the Lord.

These three dedications are also controlled by the Lord and not by me. That is how a wise person (budha:, called viveki) will think.

NammAzhwAr also brings in the same context in his ThiruvAimozhi 2.3.4

எனது ஆவியுள் கலந்த பெருநல் உதவிக் கைம்மாறு
எனது ஆவி தந்து ஒழிந்தேன் இனி மீள்வது என்பது உண்டோ?
எனதாவி ஆவியும் நீ பொழில் ஏழும் உண்ட எந்தாய்
எனது ஆவி யார்? யான் ஆர்? தந்து நீ கொண்டு ஆக்கினையே.

Here, AzhwAr is conversing with the Lord. He thanks to the Lord. Since Lord has come into his soul and pervaded and commanded everything. He is asking "how can I repay this?" All I can do is give my soul to you. Then he remembers even that soul belogns to the Lord. How can one start donating something which he doesn't own in the first place? AzhwAr can't even say "my" soul. Then it is equivalent to stealing. Stealing the Athma, that is stealing the soul. He is asking when I say "my soul" what is it? When I say "I or me" what is it?

AzhwAr says. Lord, you own my soul. I was under the wrong impression thinking that it belongs to me. I understood that is a delusion and fantasy. Now I understood.

When the soul is returned to you, AzhwAr says anyone can claim it back. Even that hypothesis itself won't make any sense.

NammAzhwAr also brings in the same context in his ThiruvAimozhi 8.1.10

தாள்களை எனக்கே தலைதலைச் சிறப்பத் தந்த பேருதவிக் கைம்மாறா
தோள்களை ஆரத்தழுவி என் உயிரை அறவிலை செய்தனன் சோதி

Here the AzhwAr says, Oh! Bhagawan you showed me Your lotus feet and blessed me. How can I repay for this! I pay you back by hugging the shoulders of my atham

so hard and then give it to you. This is the transaction. You bleesed me with Your feet. I return the soul back to You.

Owner, governor, holder refers that the soul is not independent and is controlled by the Lord and it is held by Him. Note that - owns, governs and supports - the three fundamental relations mentioned by Bhagawath Ramanuja in Vedaartha Sangraham in identifying the connection between soul and matter (Sareera athma bhaavam)

The term Dubbed is used here to denote the naming of the soul superficially. Soul doesn't carry any name, only the body, that too, only as long as it is alive.

(2) Required five limbs for surrender

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(svAmin sva-SeshI sva-vaSam sva-bharatvena nirbharam
sva-datta sva-dhiyA svArtham svasmin nyasyati mAm svayam).

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